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"Sīla Paññānato Jayam"

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60 YEARS OF SERVICE

ON the 20th of January, 1898, a group of Buddhist enthusiasts inaugurated the Colombo Young Men's Buddhist Association, which from its very inception has served the Buddhist cause of this country most effectively. As one of the most important Buddhist Associations of this Island, it has a magnificent record of significant achievements in many fields. This Association has been responsible for the fashioning of religious education during the last four decades. The examinations conducted by it are extremely popular and the religious publications of the Association were the only text-books in Buddhism until very recent times. The Association also supplied a dire need among the Buddhist youth for a place of congregation—a club, where nothing but a strictly Buddhist life, was encouraged. While the Headquarters at Borella served many a young man in Colombo as his Club, where they engaged themselves in healthy exercise and intellectual pursuits, a few of them found in it a home from home. The Association thus managed to provide for the Buddhist youth of Colombo, though in a limited way, all the benefits of social life but also saved them from the perils of modern life, *i.e.* drinking and gambling.

Besides, the Association during its sixty years of existence trained many young men to take up positions of responsibility in the spheres of national, political, religious and national services. It is no vain boast to state that practically all Buddhist leaders of this country have learned their first lessons at the Y.M.B.A. and that their aptitude for leadership was first discovered in the various branches of the Association.

While we proudly recall the invaluable service rendered to the Buddhists of this country during the last sixty years, we also look forward to many more years of greater and more useful service. We have ventured on an ambitious project to expand our service to the Buddhist youth. Depending solely on the generosity of the Buddhist public and placing infinite trust in our members and well-wishers, we have commenced the building of the Association's Headquarters in the Fort. It gives us great pleasure to announce that we are able to celebrate our Diamond Jubilee with the opening of the Vihara which is most important of the group of buildings in the Fort. The Vihara which embodies the salient features of Buddhist art and architecture of Ceylon houses a six-foot bronze statue and in both majesty and architectural *finesse* it will be a veritable Buddha Jayanti memorial.

The work on the main building, too, is steadily progressing. Pile driving and the basement have been almost completed and the work on the super-structure is about to commence. The Chairman of the Fort Building Committee, Hon. Sir Cyril de Zoysa, whose keen interest in the building project is gratefully acknowledged by all members, has already appealed to the Buddhist public for assistance by way of substantial donations. We need hardly reiterate the benefits which all and sundry will receive when the Fort buildings, with a hostel, a library, a lecture hall, a restaurant and facilities for indoor games, are completed. To those who have watched with interest the progress made by this Association during the last sixty years, we appeal for generous contributions and unstinted co-operation. No contribution will be too large or too small. The Association urgently needs two million rupees to complete its Headquarters, which, besides being a fitting memorial to the sixty years of invaluable service to Buddhism, will be a reminder to the Buddhists of this country of the task ahead of them—the task of restoring the glory of Buddhism in the land of Buddhism.

ZEN AS THE COUNTERPART OF THERAVADA BUDDHISM

By Rev. K. DHAMMAPALA THERA

THE original teaching of Buddhism in the unfinished jargon, as they so appear, of Pali suttas and vinaya rules permits evidently of many interpretations. Accordingly commentators and philosophers of subsequent times have not hesitated to offer their own interpretations by reading into these and developing those tendencies or views towards which they were inclined. Even today the Pali Canon is recognised by many scholars as a mine of philosophical research wherein every germ of philosophical thought is lying latent.

In its exoteric aspect too, Buddhist ideals and traditions unlike the rigid conventions of Hinduism or Brahamanism were flexible, and adaptable to whatever clime or country. Hence when the earliest Buddhist missionaries carried the message of the Buddha to distant countries, it found a ready soil everywhere and thrived freely and rapidly absorbing into it the cultural and national features of the countries concerned. The result has been the growth of what may be termed a simple ethical system bent on salvation or release from human misery into a variety of metaphysics and religion.

Thus the Northern schools of Mahayana Buddhism flourishing in countries of the Far East would appear *prima facie* as totally different from the more orthodox schools of Hinayana because the former must be understood as representing a progressive development of the ideal of early Buddhism in the process of which its originality was almost obscured so to say ; whilst the other represents the attempt of orthodox monks to preserve in its pristine form the word of the Buddha as it was rehearsed and sanctioned by the First Council held immediately after the Mahaparinibbana. Nevertheless it cannot be denied that the underlynig fundamental teachings of both schools are similar if not identically the same. Even the most sophisticated Mahayana schools which have idealized the Buddha or those that have grafted into their systems ontological tantric and mystic practices which seem quite contrary tc the original ethical purpose of the Buddha have as their philosophical basis the teaching of Dependent Origination (Paticca Samuppada), the Four Noble Truths, Anatta or Soullessness, etc., which are equally held as basically true by all Hinayana schools of Southern countries. It is therefore quite proper to view all Buddhist schools as different offshoots of the same parent tree instead of as rival sects with hostile tendencies. The fostering of such understanding among Buddhist countries of the world will be all the more important at a time when the countries of the world are becoming day by day more interdependent than ever before through commerce and trade. It is needless to stress how important the exchange of religious views and cultural relations is, in strengthening international fellowship and peace so sorely needed today.

I have chosen the above title with a view to draw the attention of the reader to the marked similarity between Theravada, as a method of Vipassana meditation and what may be characterised as its counterpart in Mahayana Buddhism—the Zen school of Japan, popularly known as the Meditation School. As a philosophy, with its roots in Nagarjuna's Negativism, Zen can hardly be compared with the purely ethical doctrine of Theravada as contained in the Pali Canon ; nor could there be a reconciliation of the two schools as religions for strictly speaking Zen rules out most emphatically all the elements of religion, whilst the Theravada school, though admitted as a meditation school theoretically has nevertheless in actual practice assumed the form of a religion. However, if viewed as a process of mind-culture the approach of Zen—its eagerness to grasp the significance or essence of the Buddha word to the neglect of more adherence to words and letters, its denial of all dogma and philosophy in the practical realisation of Truth is remarkably similar to that of Hinayana. Zen approximates more closely than all other Mahayana schools the Theravada ideal of Nibbana as a state devoid of determinate features whose only definition is ' silence.'

The Via Media

It is generally held by certain scholars that Hinayana is a kind of subjective idealism whilst others describe it as a quasi-realistic pluralism with an ethical ideal. Both these views may appear one-sided interpretations of truth to one on an unbiased study of the Pali Canon and its historical development.

As a practical religion designed to bring about an end of human felicity in this life Buddhism, since its very inception repudiated all ideas of the supernatural and proclaimed the truth of the means (Majjhima Patipada) transcending the narrow cynical attitude of optimism on the one hand and the more rigorous yet equally futile ideal of pessimism on the other. Optimism would be true of life if the latter contains pleasure or happiness in the widest sense of the term. But experience shows that all pleasureable sensations are momentary and above all a prelude to pain Existence may in this respect be regarded as almost synonymous with pain. However this should not lead to pessimism since an end of human misery and with it the attainment of happiness is possible by elimination of those causes that produce pain. Thus by arduous analysis of personality Buddhism arrives at the causes of human ills and proclaims the way out of it.

Existence as a Wheel

The universe is a complicated system—a space-time continuum wherein everything is governed by the inexorable law of causality. This same law which determines the structure of the atom and the collosal heavenly bodies in infinite space when viewed from the moral aspect signifies the psychical law of kamma (action) and governs the mind-body complex organism of beings from the tiniest insect to the fully developed man. Since this law of causality is represented as a wheel consists of twelve spokes, existence must be regarded as conditioned by a series of causes which extends back to infinite past. In this series no beginning can be discerned, because the casual nexus is represented as a wheel with no beginning. This

wheel must be viewed as the whole of man or personality in relation to both space znd time. The first two links—avijjā and sankhāra represent the past life whilst viññāna nāma-rūpa, salāyatana, phassa, vedanā, tanhā, upādāna, and bhava cover present life ; and the last two, jāti and jarāmarana must be understood as representing future life. It should be noted that each link in the casual genesis is at once a cause and an effect. Viewed from the antecedent cause each stage or phase of life is an effect, but when viewed from the effect every stage is a cause. Avijja or ignorance associated with tanha—craving must be taken as the motive force that propels this ever-rolling wheel of life.

Existence it will be observed is thus a process of self-creation. Through willed action (kamma or sankhārā) in the past, the subsequent mind-body organism (nāma-rūpa) comes into being and the nature of the latter is predetermined by the nature of previously accumulated sankharas or volitional actions of the individual. What is remark able about this process of life is that it is governed not by a rigid law of determination as that operating in physical world but by the impersonal psychic principle of kamma—causality which takes its specific pattern from the impulse of action which, if wholesome, will lead to progress in spiritual life and, if unwholesome, will degrade a being in the scale of existence.

This is to say in other words, that man possesses a free will by virtue of which the causal nexus could either be given a new direction and terminated or continued endlessly through samsara.

It will be recalled here that Buddhist psychology reduces mind to mere sensations of sight, sound, taste, smell and touch. Since there is no conscious agent within, that experiences these sensations personal identity is illusion. Nor is the external world real for apart from the fleeting sense-data nothing exists. In the act of perception therefore, which is only subject-object relationship, the mind either clings to momentary sensations as real and joyous in which case unsatisfactoriness will be the result, or develops aversion to others.

Thus the delusion of self, rooted in ignorance, is the cause of human misery ; it is the post to which is tethered the empiric life of limitations. Only by overcoming ignorance the subsequent links in the causal chain could be terminated and it is to the subjective realm of consciousness that one must turn in order to remove the thick veil of ignorance that conceals reality from one's view. Meditation (bhavana) is the means whereby this ignorance could be overcome by eliminating all sense activity which imprisons man as it were, within the wheel of becoming.

Background of Zen

It is difficult to explain the exact position of Zen school because it has no sacred literature, no philosophy or creed ; it does not cling to words and symbols as others do, and may therefore be correctly described as a mere mental attitude. However the general import of Zen doctrine will be cleared if one views the trend of its development in relation to those philosophical schools, that preceded it, and in particular to the Negativism of the Sanron school against which it is supposed to present the direct antithesis.

According to the theory of Dependent Origination, we have seen that neither the mind nor its correlate matter has any independent existence. Everything is reducible to mere congeries of fleeting sensations of sight , smell etc. What gives impetus to the activity of senses is the psychic principle of kamma. Now, according to the Hosso school this principle of kamma cannot be explained without reference to the Ideation Store (the eight and the last faculty of mind) which is the ' seed bed ' so to say, of all that exists. Just as being when viewed according to the space-time continuum of Dependent Origination of the Hinayana school represents both Atita Kamma Bhava (Past Causal Continuum) and Paccuppanna Vipaka Bhava (Present resultant Continuum) to the Ideation Store is said to be the repository containing ' seeds ' of the past which in ordinary sense activity sprout out into the object world, and a reflection of same enters in the form of new seeds. Thus the old seeds, the new seeds, and the actual manifestations are mutually dependent upon each other, forming thereby the chain of causation or the space time continuum in which we live.

Against this extreme idealism of the Hosso school, the Sanron and Tendai schools affirm that reality is neither ens nor non-ens. The Jojitsu school of the earlier period upheld the theory of twofold void, namely of self and non-self (Pudgala Sunyatā and Sarva Dharma Sunyatā) in opposition to the realistic school (Kusha) which declared the reality of elements only. (Dharmata). But the void herein, unlike that of Sanron is a mere abstracted void ; it is mere non-entity as opposed to existence. Sanron on the contrary advances a synthetic or transcendental view of the void (Sarva Sunyata) in that it holds that neither the elements (by this is implied the created and uncreated dharmas of the realistic schools) nor the self, is real. The chain of causation too is identical with void in so far as existence as implied in the former must be regarded as empirically real though transcendentally unreal.

Says Nagarjuna :—

What is produced by causes,
That I say is identical with void
It is also identical with mere name
It is again the purport of the
Middle Path.

Mahaprajñāpāramitā Sāstra.

Existence as well as non-existence being temporary are the outcome of causal relation and must be considered as unreal in the ultimate sense. In the opening verse of Mādhaymika Sāstra all the specific features of things are negated and with it all dogmas (ditthi) or systems based on concepts.

Void is thus attained through universal negation, by dialectical method of unification of thesis and antithesis in a higher form of synthesis where all oppositions are transcended. It is relativity in a positive sense and transcendantal void (Paramartha Sunyata) in a negative sense which is attained through negation of the specific character of all things.

Now although Zen has no philosophy in the generally accepted sense of the term, yet it is philosophy itself in the highest sense. For unlike the dogmatic schools of philosophy circumscribed by the horizon of ens or non-ens, Zen aims at that Wisdom which transcends all knowledge of special things, the reality which is the identification of both ens and non-ens, and yet is no reality in the ontological sense of the term. The following prepositions will convey a general idea to the reader of what Zen is :—" the true state is no state,"

"The gate of Dharma is no gate," "The ideal body has no form yet any form may come out of it."

According to the Sanron school as we saw earlier, the noumenon of reality is unspecificable because all the attributes or concepts through which reality is viewed are unreal themselves. As that French philosopher Bergson pointed out human intellect yields only partial notations which are unreal, but reality (being pure duration or the undivided present) can only be intuited, that is, it can be comprehended by ceasing to apply the categories of intellect to reality. This precisely is the standpoint of Zen.

With the Sanron school Zen agrees that reality though indeterminate, is nevertheless attained through the dialectical process founded on the Middle Path of Eightfold Negation, whose purpose is the reciprocal rejection or negation of fourfold errors pertaining to the world of becoming. Alternatively stated all concepts being relative are unreal and ipso facto inadequate in describing the nature of reality that lies outside the orbit of the conceptual realm. Every conceivable idea yields to dialectic ; it can be negated and synthesised in a higher concept which in turn can be opposed and unified in a still higher concept until the highest is reached. It follows therefore that neither affirmation nor negation is applicable to reality. However high one may proceed within the conceptual realm all attempts to conceive reality will be in vain for the mind operating within the space-time continuum cannot penetrate the beyond. It is by transcending all spatio-temporal limitations by the development of an intuitive mind through meditation, that reality could be apprehended.

THE YOGA BODHISATTVA RULES

Translated by the late Venerable Fa Fong, Lecturer in Buddhist Philosophy, University of Ceylon

A. Prelude

A BODHISATTVA who has vowed to observe the Pure Rules that a Bodhisattva should observe, should often perform introspections, meditating on what is right and what is wrong for him to do. After having made such introspections, he should diligently practise what is right in order to accomplish the right deeds.

Furthermore, he should diligently learn the Bodhisattva Sutra-pitaka and the Bodhisattva Abhidarhma-pitaka and should devotedly practise what he has learned therefrom.

B. The Four Parajika Rules

Such a Bodhisattva in the observance of the Disciplinary Rules, has four Parajika Rules (which he should refrain himself from committing). What are these four ?

If a Bodhisattva praises himself and defames others for the purpose of acquiring worldly enjoyments or honour and respect, it is the first Parajika Rule.

If a Bodhisattva who is in possession of wealth, but owing to his parsimonious nature, does not express sympathy with and practise the virtue of alms-giving to those who, having nobody to rely or depend upon, are suffering in poverty and have come before him to ask for monetary help ; or, although he is in possession of the Law, Dharma, but owing to his ungenerous nature about the Law, he does not impart it to those who have come before him to ask for the Law ; it is the second Parajika Rule.

If a Bodhisattva cherishes such a sort of hatred and anger which would not only impel him to use coarse language but, owing to the incentive of such hatred and anger, he would also, with an intense feeling of hatred in his mind, beat, strike, harm and injure other living beings with his hands, feet, a piece of stone, a sword or a stick, so as to annoy and hurt them ; or when others, after having offended him, come to apologise to him and beg his pardon, he refuses to accept the apology and grant them his pardon, without giving up his feeling of grudge against them ; it is the third Parajika Rule.

If a Bodhisattva slanders the Bodhisattva Pitakas, whilst taking delight in promulgating, preaching or founding a quasi-truth in which he has faith and understanding as follows the example of others, it is the fourth Parajika Rule.

Such are the Bodhisattva's four Parajika Rules.

C. Explanations Pertaining to the Four Parajika Rules

Any Bodhisattva who has violated any one of the four Parajika Rules, not to say all the four, is no more able, in his present condition, to increase and to gather up the Bodhisattva's Great Supplies for Enlightenment (sambhara), nor is he able, in his present condition, to enjoy the Mental State of Bliss and Purity. Such a Bodhisattva is called a quasi-Bodhisattva and is not a true one.

If a Bodhisattva violates the four Parajika Rules out of the medium and minor klesas, he is not considered as having renounced the Bodhisattva's Disciplinary Pure Rules ; if he does so out of the major klesa, he is considered so. Any Bodhisattva who frequently violates the four Parajika Rules without shame and regret, taking a deep delight in the violation, with a view that it is virtuous to do so, he is indeed regarded as having done so out of the major klesa.

Those who are not Bodhisattvas, when having violated the Parajika Rules, even for once, are considered as having renounced the Bodhisattva's Disciplinary Pure Rules, just like the Bhikkus who, when having violated the parajika rules, are considered as having renounced the Rules of Emancipation.

If a Bodhisattva has renounced the Bodhisattva's Disciplinary Pure Rules, owing to his violation of the same, he be allowed, in his present condition, to re-observe the Rules

and is not disallowed to do so, whilst a Bhikku who, in the observance of the Rules of Emancipation, is disallowed to re-observe the rules in his present condition when he has violated the parajika rules.

There are briefly two causes by which a Bodhisattva renounces the Bodhisattva's Disciplinary Pure Rules. First, the abandonment of the Great Vow of Supreme Perfect Enlightenment ; second, the violation of the Parajika Rules out of the major klesa.

Although a Bodhisattva may be reborn in any world of the ten quarters, he does not renounce the Bodhisattva's Disciplinary Pure Rules at whatever place he is reborn, so long as he did not abandon the Great Vow of Supreme Perfect Enlightenment and did not violate the Parajika Rules out of the major klesa.

If a Bodhisattva, after his rebirth, has become unaware of his original state, but has encountered a beneficial friend who, for the sake of reminding him of his previous observance of the Bodhisattva's Disciplinary Pure Rules, makes him to re-observe the Rules, such a Bodhisattva is not regarded as new observer and the Rules are not new to him.

D. The Forty-three Duskrta Rules

*E*1. *The Thirty-two Duskrta Rules Pertaining to the Six Paramitas*

(1) *The* 7 *Rules Pertaining to Charity* (*dana*).—Thus, a Bodhisattva in the observance of the Bodhisattva's Disciplinary Pure Rules, should discern what is violation and what is non-violation, what is intentional and what is unintentional violation, what is the minor klesa and what are the medium and major klesas.

If a Bodhisattva in the observance of the Bodhisattva's Disciplinary Pure Rules, does not during a day offer the different kinds of offerings, no matter whatever quantity, to a Tathagata or to a stupa which is built for a Tathagata ; or if he does not do so to the Perfect Law or to the scriptures that record the Law, *i.e.*, the Bodhisattva Sutrapitaka and the Abhidharma-pitaka (matrka) ; or if he does not do so to the Sangha, *i.e.*, all the Bodhisattvas of the ten quarters who have entered any of the Ten Stages (dasi bhumi) ; or if he does not even make one salutation with his body, or does not even utter one single stanza of four lines in praise of the true merits of the Buddha, the Dharma and the Sangha, or does not even meditate on the true merits of the Triple-gem with a mind of pure faith, thus spending his time in vain ; such a Bodhisattva is said to have committed a misdeed and it is a violation.

If he has committed this misdeed of non-reverence to the Triple-gem out of laziness and slackness, it is an intentional violation ; and if he does so out of mistake and forgetfulness, it is an unintentional violation. But he is not regarded as having committed a misdeed if his mind is insane.

One who has realized or entered the Stage of Purity and Mental Bliss would never violate this misdeed, because he has gained Purity and Mental Bliss, just like a Bhiksu who has gained Purity is always offering the best offerings to the Buddha, the Dharma and the Sangha.

If a Bodhisattva in the observance of the Bodhisattva's Disciplinary Pure Rules, has great desires without contentment and has an intense attachment to all sorts of material enjoyments and worldly honour, without giving them up, he is said to have committed a misdeed and it is a violation—an intentional one. But he is not regarded as having committed a misdeed if he wishes to cut off the desires that have arisen in the mind and to suppress and cure them diligently and energetically. The desires, owing to their forceful nature, might arise from time to time in spite of his diligent suppression.

If a Bodhisattva in the observance of the Bodhisattva's Disciplinary Pure Rules, does not stand up, when he sees a virtuous and respectable elder who practises the same Law as he, to receive and welcome him and does not offer him a higher seat, out of pride and insolence, with a mind of dislike and hatred, or with a mind of displeasure and anger ; or if he does not properly answer the elder, out of pride and insolence, with a mind of dislike and hatred, or with a mind of displeasure and anger, when the elder comes to speak or to converse with him, to congratulate, to console or has something to ask him ; such a Bodhisattva is said to have committed a misdeed and it is a violation—an intentional one.

If he does not do so not out of pride and insolence, without a mind of dislike and hatred and without a mind of displeasure and anger, but merely out of innocent laziness, slackness or forgetfulness, he is also said to have committed a misdeed and it is a violation—but it is an unintentional one. But he is not regarded as having committed a misdeed, if he does not properly answer the elder either because he is seriously ill ; or his mind is insane ; or he is alseep when the elder mistakes him to be awake and comes to speak or to converse with him, to congratulate, to console or has something to ask him ; or he is just preaching the Law to some others, carrying on a discussion or a debate ; or he is speaking or conversing with somebody else, saying a congratulation or a consolation ; or he is listening to somebody else preaching the Law, carrying on a discussion or a debate ; or he wishes to protect a preacher, if the elder is trying to disturb him ; or he wishes to rectify him, so as to lead him out of what is bad and make him stay in what is good ; or he is acting according to monastic regulations ; or he wishes to please the mind of more people.

If a Bodhisattva in the observance of the Bodhisattva's Disciplinary Pure Rules, does not accept an invitation and go to the inviter's place, out of pride and insolence, with a mind of dislike and hatred, or with a mind of displeasure and anger, when being invited by some one either to a layman's residence or to some other monastery, to be offered with food and garments, or other daily requisites, he is said to have committed a misdeed and it is a violation—an intentional one.

If he does not accept the invitation and go to the inviter's place out of innocent laziness, slackness or forgetfulness, he is also said to have committed a misdeed and it is a violation—but it is an unintentional one. But he is not regarded as having committed a misdeed, if he does not accept an invitation and go to the inviter's place either because he is ill ; or he is weak ; or his mind is insane ; or the distance is too far ; or there is danger on the way ; or he wishes to rectify the inviter, so as to lead him out of what is bad and make him stay in what is good ; or some one has previously invited him ; or he is just performing some good deed and does not wish to interrupt it even momentarily ; or he is just learning the Marvellous

Doctrine ; or he does not wish to deteriorate what he has learned in the Law ; or he is carrying on a discussion or a debate so as not to deteriorate what he has learned in the Law ; or he is aware that the inviter is giving him a false invitation with an injurious and harmful intention ; or he does not wish to incur other people's jealous feeling ; or he is acting according to monastic regulations.

If a Bodhisattva in the observance of the Bodhisattva's Disciplinary Pure Rules, refuses to accept, with a mind of dislike and hatred, or with a mind of displeasure and anger, various kinds of gold and silver, jewels and pearls, gems and other precious articles, or various kinds of the best valuable gifts, which some one offers him with sincerity, he is said to have committed a misdeed and it is a violation—an intentional one. Because by not accepting the gifts he forsakes people. If he refuses to accept the gifts out of innocent laziness, slackness or forgetfulness, he is also said to have committed a misdeed and it is a violation—but it is an unintentional one.

But he is not regarded as having committed a misdeed, if he does not accept gifts either because his mind is insane ; or he knows that after accepting the gifts a sense of desire will develop in his mind ; or he knows that the donor will repent afterwards ; or he knows that the donor's mind is in an abnormal state while presenting the gifts ; or he knows that the donor will consequently become poor if his gifts are frequently accepted each time he makes a presentation ; or he knows that the gifts belong to the Sangha or to a stupa ; or he knows that the gifts are the spoils of pillage or theft ; or he knows that the gifts, if accepted, will cause him much trouble, such as getting killed, bound, fined, expelled, disliked or blamed by other people.

If a Bodhisattva in the observance of the Bodhisattva's Disciplinary Pure Rules, does not teach the Dharma to others with a mind of dislike and hatred, or with a mind of displeasure and anger, or out of jealousy, when others come to him to beg for the Dharma, he is said to have committed a misdeed and it is a violation—an intentional one. If he does not teach the Dharma to others out of innocent laziness, slackness or forgetfulness, he is also said to have committed a misdeed and it is a violation—but it is an unintentional one.

But he is not regarded as having committed a misdeed if he does not teach the Dharma to a man either because that man is an " outsider " who purposely comes to find fault with him ; or he is seriously ill ; or his mind is insane ; or he wishes to rectify that man so as to lead him out of what is bad and make him stay in what is good ; or he himself does not quite understand the Dharma ; or he sees that the man comes to learn the Dharma with ill manners, without showing respect and without a sense of shame and modesty ; or he knows that the man is of stupid nature and would greatly doubt the Perfect Law, if it were taught to him, and he would cherish a wrong view which would strengthen his mistaken opinions, and thus he would slander and caluminate the Dharma ; or he knows that the man, if the Dharma is taught to him, will re-teach it to some one who is unfit to learn it.

If a Bodhisattva in the observance of the Bodhisattva's Disciplinary Pure Rules, forsakes the unruly and evil people who violate the Rules, and does not try to admonish them, with a mind of dislike and hatred, or with a mind of displeasure and anger, just because they are unruly and evil and violate the Rules, he is said to have committed a misdeed and it is a violation—an intentional one. If he forsakes them out of laziness or slackness, and does not try to admonish them out of forgetfulness, he is also said to have committed a misdeed and it is a violation—but it is an unintentional one.

Why ? Because these pe;ple are are not like the Bodhisattvas who observe the Pure Rules, whose bodily, oral and mental acts are quiet and tranquil, and who have the mind of compassion for all living beings and wish to benefit them. The unruly and evil people who violate the Rules, are just doing so in creating causes of suffering.

But he is not regarded as having committed a misdeed, if he forsakes the unruly and evil people and does not try to admonish them, either because his mind is insane ; or he wishes to rectify them, etc., as stated before in detail ; or he wishes to please the mind of more people ; or he is acting according to monastic regulations.

(2) *The 7 Rules Pertaining to Keeping the Precepts (Sīla).*—A Bodhisattva in the observance of the Bodhisattva's Disciplinary Pure Rules, should establish the prohibitive rules, just as the Bhagavat did, in the Rules of Emancipation, the Vinaya, so as to protect others (from committing them) and to prevent the Sravakas from committing them. He should help those of the living beings who do not yet have Pure Faith, to have Pure Faith, and those who have Pure Faith to increase it. In this matter a Bodhisattva and a Sravaka should equally practise without difference. Why ? Because the Sravakas who lay more emphasis on their own salvation, do not forsake living beings but protect them and help those of them who do not yet have Pure Faith to have Pure Faith and those who have Pure Faith to increase it, and help them to learn what they should learn. It is needless to say so about a Bodhisattva who lay more emphasis on the salvation of others.

A Bodhisattva in the observance of the Bodhisattva's Disciplinary Pure Rules, should establish the prohibitive rules, just as the Bhagavat did, in the Rules of Emancipation, the Vinaya, so as to enable the Sravakas to stay in the condition of lesser affairs, lesser deeds and lesser hopes, and to prevent them from committing the Rules. In this matter a Bodhisattva and a Sravaka should not practise equally. Why ? Because the Sravakas lay more emphasis on their own salvation, disregarding the salvation of others, thus it is good for them if they stay in the condition of lesser affairs, lesser deeds and lesser hopes. They are not like the Bodhisattvas who lay more emphasis on the salvation of others and so, in the affair of benefiting others, it is good for them if they stay in the condition of lesser affairs, lesser deeds and lesser hopes.

Such a Bodhisattva, for the sake of benefiting others, may beg for hundreds and thousands of different garments from an elder, a layman, a Brahman or any donor, who is not his relation, and may accept as much as the donor is able to give. Like the begging for garments, he may beg for eating bowls, and like the begging for garments and eating bowls, he may beg for different kinds of silk and may ask anyone who is not his relation to weave it for making garments. And he may keep, for the benefit of others, different

kinds of silk garments and beddings, each to the amount of a hundred pieces. He may also take and keep a hundred or a thousand kiti of gold and silver, or even more than this amount.

In these matters in the staying in the condition of lesser affairs, lesser deeds and lesser hopes, and in the observance of the prohibitive rules—a Bodhisattva and a Sravaka do not practise equally. If a Bodhisattva in the observance of the Bodhisattva's Disciplinary Pure Rules, stays in the condition of lesser affairs, lesser deeds and lesser hopes in the matter of benefiting others, with a mind of dislike and hatred, or with a mind of displeasure and anger, he is said to have committed a misdeed and it is a violation—an intentional one. If he stays in the condition of lesser affairs, lesser deeds and lesser hopes, out of innocent laziness, slackness or forgetfulness, he is also said to have committed a a misdeed and it is a violation—but it is an unintentional one.

If a Bodhisattva in the observance of the Bodhisattva's Disciplinary Pure Rules, commits, only to a small extent, any of the following Natural (Kusala Dharma) Moral Rules, out of expedience and for the benefit of others, he is not *ipso facto* regarded as having violated the Bodhisattva Rules, but he has great merits.

When a Bodhisattva sees an evil robber who intends to kill a number of people in order to get their wealth, or a man who intends to murder a virtuous Sravaka, a Pratyeka-Buddha or a Bodhisattva, or a man who intends to create causes of unintermitting sufferings, the Bodhisattva may think in his mind after seeing such evil people, " If I kill such an evil man, I shall fall into hell ; but if I do not kill him, he will create causes of unintermitting sufferings and will suffer greatly. I would rather kill him and fall into hell myself than let him suffer unintermitting pains." After thinking so, the Bodhisattva may kill that man out of pity, with a good mind, or with an innocent mind (abhayagata chitta), for the benefit of that man's future, while feeling a deep shame about his act. He is not *ipso facto* regarded as having violated the Bodhisattva Rules, but he has great merits.

When a Bodhisattva sees a high ranking official who is most cruel and evil and does nothing but oppresses and hurts living beings without kindness and commiseration, the Bodhisattva, after seeing such an evil person, may have a mind of sympathy and compassion and wish to benefit the living beings, to make them happy and safe, by deposing or dismissing, according to his power and ability, the official from his post. He is not *ipso facto* regarded as having violated the Bodhisattva Rules, but he has great merits.

When a Bodhisattva sees a robber or a thief who takes away other's property—the property of the Sangha or of a stupa—and after taking it, possesses it as his own in order to indulge himself in using it, the Bodhisattva, after seeing such an evil person, may have a mind of sympathy and compassion and wish to benefit him, to make him happy and safe, by forcing him to give up the stolen property, according to his power and ability, so as not to let him use it. By using such stolen property, he will suffer illimitable pains. Such property as being taken back, should be returned to the Sangha if it belonged to the Sangha, or to a stupa if it belonged to a stupa, or to anyone to whom it belonged.

Again, when he sees a Master of Monastery, or a Master of Garden, taking the property of the Sangha, or of a stupa, saying that it is his own in order to indulge himself in using it, the Bodhisattva, after seeing such an evil person, may think about the evil that person is committing, and may have a mind of sympathy and compassion towards him. He may discharge that person from his duty, according to his power and ability, so as not to let him suffer illimitable pains owing to his wrong act of using what is not his property.

Although such a Bodhisattva takes what is not given him, he is not regarded as having violated the Bodhisattva Rules, but he has great merits.

When a lay Bodhisattva sees an unmarried woman who practises sexual act and who desires to have unchaste act with him, the Bodhisattva, after seeing such a woman, may think that he should not make her feel angry, thus causing herself much disadvantage, and that if he acts according to her desire she will be pleased. He may act so as an expedience to help her develop her " root of good deeds " as well as to give up her wrong deed, by practising the unchaste act with a mind of kindness and compassion. Although he practises the unchaste act in such a way, he is not regarded as having violated the Bodhisattva Rules, but he has great merits.

But a Bodhisattva who has renounced his home, should by no means practise whatsoever unchaste act in order to protect the Buddha's precepts, so that they may not perish.

When a Bodhisattva is trying to save people from the sufferings of being killed, imprisonment , amputation of hands or feet, cutting of nose or ears, or extraction of eyes, he may purposely choose to tell lies for the sake of saving such people from their suffering, although a Bodhisattva should never purposely tell lies even when his own life is in danger. In short, when a Bodhisattva purposely tells lies for the benefit of other living beings, not without benefit for them, with no impure, selfish intentions, but merely for the advantage of other living beings, he is not regarded as having violated the Bodhisattva Rules, but he has great merits.

When a Bodhisattva sees some people under the influence of evil friends whom they love and do not forsake, he may have a mind of sympathy and compassion after seeing such people and may, for the advantage and happiness of them, say things according to his ability and power to sow discord among them, so as to separate the good people from their evil friends and to make them give up their friendship, in order not to let them suffer illimitable pains owing to their association with evil friends. A Bodhisattva who say things to sow discord among people with a mind to benefit them, is not regarded as having violated the Bodhisattva Rules, but he has great merits.

When a Bodhisattva sees some people whose conduct is beyond the usual way or who act unreasonably, he may use coarse and bad language to scold them severely as an expedience of leading them out of what is bad and making them stay in what is good. A Bodhisattva who uses coarse and bad language towards people with a mind to benefit them, is not regarded as having violated the Bodhisattva Rules, but he has great merits.

When a Bodhisattva sees some people who take delight in singing, in the reciting of poetry, or take delight in discussion about kings and revolters, or about food and

drink, or about lascivious and public affairs—of which a Bodhisattva may well have a good knowledge—he may have a mind of sympathy and compassion and may, for the advantage and happiness of them, join with them in their futile discussion, singing, reciting poetry, talking about kings and revolters, or about lascivious and public affairs, so as to please them and thus to teach them at a convenient moment, in order to lead them out of what is bad and to make them stay in what is good. A Bodhisattva who uses florid language in futile discussion as such is not regarded as having violated the Bodhisattva Rules, but he has great merits.

If a Bodhisattva in the observance of the Bodhisattva's Disciplinary Pure Rules, talks wrongly about the phenomenal world with a deceitful mind, or makes a study about it for the purpose of gaining profit, in order to make a depraved living out of it, without shame and without giving it up, but with a mind of persistence, he is said to have committed a misdeed and it is a violation—an intentional one.

But he is not regarded as having committed a misdeed, if he does so for the purpose of suppressing the desires that have arisen in his mind, so as to enable himself to be diligent and energetic in practising the Dharma. When the flame of klesa is high, which may cover up his mind, he is apt to do so from time to time.

If a Bodhisattva in the observance of the Bodhisattva's Disciplinary Pure Rules, whose mind is unsteady and is not quiet, does not like quietness, but jokes noisily, talks loudly, acts frivolously, or laughes joyously to others, he is said, by such acts, to have committed a misdeed and it is a violation—an intentional one. If he does so out of forgetfulness, it is an unintentional violation.

But he is not regarded as having committed a misdeed, if he does so for the purpose of suppressing the desires that have arisen in his mind, etc., as stated before in detail; or because he acts so as an expedience to calm down other people's dislike and hatred; or he wishes to divert other people from their troubles or sorrow; or he acts so as an expedience to moralize those people who like such acts as stated above; or when others suspect him as having cherished a mind of dislike and hatred, trying to be unharmonious with them, he may wear an appearance of jollity to show that his mind is pure.

If a Bodhisattva in the observance of the Bodhisattva's Disciplinary Pure Rules, has such views and holds such theories that a Bodhisattva should not take delight in Nirvana, but should dislike it, or that he should not fear and try to cut off the klesas and the sequent klesas, and should not always have an aversion in his mind about them, with the reason that all Bodhisattvas, in order to acquire the Great Enlightenment, should turn in the Wheel of Rebirth for three periods each of countless kalpas, such a Bodhisattva, saying such things, is said to have committed a misdeed and it is a violation—an intentional one. Why? Because even a Sravaka takes delight and tries to approach Nirvana and has a deep aversion about the klesas and the sequent klesas. Thus a Bodhisattva should take delight and try to approach the Great Nirvana and should have a deep aversion about the klesas and the sequent klesas a hundred and a thousand koti times more than a Sravaka, as a Sravaka diligently practises the Right Path in order to realize Truth for his own benefit, while a Bodhisattva diligently practises the Right Path in order to realize Truth for the benefit of all living beings in general.

Therefore a Bodhisattva should diligently cultivate the Mind of Purity and perform things of the mortal world only when required by circumstances. His achievements surpass the Dharma of Purity of the Arhans.

If a Bodhisattva in the observance of the Bodhisattva's Disciplinary Pure Rules, does not defend himself against disrespectful words that others speak about him, such as evil language, ill titles or ill fame, or does not offer an explanation when the fact is true, he is said to have committed a misdeed and it is a violation—an intentional one. If he does not offer an explanation because the fact is untrue, he is also said to have committed a misdeed and it is a violation—but it is an unintentional one.

But he is not regarded as having committed a misdeed, if he does not defend himself, either because the caluminator is an "outsider"; or others speak ill of him out of hatred or jealousy; or the calumination is incurred by his act of alms-begging after his renunciation of home, or by his performance of some good deed; or others do so out of anger; or their mind is insane.

If a Bodhisattva in the observance of the Bodhisattva's Disciplinary Pure Rules, does not employ the different sorts of painful and fierce punishments to some people, in order to avoid their dislike and anger, when he sees that they can be benefited by such punishments, he is said to have committed a misdeed and it is a violation—an unintentional one.

But he is not regarded as having committed a misdeed, if he does not do so because he realizes that by doing so he causes less benefit but more anger.

(3) *The 4 Rules Pertaining to Forbearance* (*ksanti*).—If a Bodhisattva in the observance of the Bodhisattva's Disciplinary Pure Rules, scolds others because others scold him, or is angry with others because others are angry with him, or beats others because others beat him, or insults others because others insult him, he is said to have committed a misdeed and it is a violation—an intentional one.

If a Bodhisattva in the observance of the Bodhisattva's Disciplinary Pure Rules, does not apologize to others according to reason, out of jealousy and pride, when having offended them, or when they suspect him as having offended them, and gives up their friendship imprudently, he is said to have committed a misdeed and it is a violation—an intentional one. If he does not apologize to others and gives up their friendship, because of laziness, slackness or unmindfulness, he is also said to have committed a misdeed and it is a violation—but it is an unintentional one.

But he is not regarded as having committed a misdeed if he does not apologize to others, either because he wishes to rectify them so as to lead them out of what is bad and to make them stay in what is good; or the man to whom he should apologize is an "outsider"; or the man to whom he should apologize accepts apologies only at the moment when the offence is committed; or the man to whom he should apologize is of a quarrelsome nature and would be more angry if he apologizes to him; or he knows that the man to whom he should apologize is of an enduring disposition and would not bear a grudge against him; or he

knows that the man to whom he should apologize would deeply feel ashamed, if he apologized to him for the offence.

If a Bodhisattva in the observance of the Bodhisattva's Disciplinary Pure Rules, does not accept apologies, with a mind of dislike and hatred, or with an intention to harm or enrage others, when others after having offended him come to apologize to him on equal terms according to the customary way, he is said to have committed a misdeed and it is a violation—an intentional one. If he does not accept other's apologies owing to his disposition that he cannot stand for it, without a mind of dislike and hatred and without an intention to harm or enrage them, he is also said to have committed a a misdeed and it is a violation—but it is an unintentional one.

But he is not regarded as having committed a misdeed, if he does not accept other people's apologies, because he wishes to rectify them, etc., as stated before in detail ; or others come to apologize to him not on equal terms and not according to the customary way.

If a Bodhisattva in the observance of the Bodhisattva's Disciplinary Pure Rules, bears a grudge against other people continuously and persistently without giving it up, he is said to have committed a misdeed and it is a violation—an intentional one.

But he is not regarded as having committed a misdeed if he does so because he wishes to cut off the desires that have arisen in his mind, etc., as stated before in detail.

(*To be continued*)

WAITING FOR THE MIRACLES

By EGERTON C. BAPTIST

THE following letter appeared in the "Letters to the Editor" Columns of *The Ceylon Observer*, on the 14th December, 1957 :—

WAITING FOR THE MIRACLES !

I am receiving letters every day requesting me to remind Mr. Egerton C. Baptist that everyone who has been thrilled by the episode of the *Surgeon Who* looks *At Fancies and Got Writer's Cramp* is eagerly waiting for the second scientist, Mr. Egerton C. Baptist, author of "The Supreme Science" to give *Observer* readers a sample of the miracles which he says abound in several places in Ceylon.

One letter is from Dehiwela. She is very keen to have a wonderful day witnessing Mr. Baptist's miracles.

A lovelorn swain thinks of the possibilities of advancing his matrimonial prospects. At present his head is like a Dutch cheese and scares the women. He is willing to unbutton all his savings if Mr. Egerton C. Baptist would raise a head of hair on his bald pate.

An economist (socialist) has worked out the benefits to Ceylon's tourist industry by Mr. Egerton's forthcoming miracles. He figures that there would be no strikes at all for there need be no work at all. Everyone could be given a share of the prosperity as the Government would collect enough dough from pilgrims to bake the Ceylon pie. He adds on a sad note, however, we would all be capitalists. What a fate.

One of my correspondents has seen something akin to a miracle once in his life. He was a steno at a meeting where all the chairs sputnikked and the chairman dived into the waste paper basket and the fire brigade had to be called in to get him out in one piece. He wants to see a miracle and suggests that if Mr. Baptist does something to make his employer give him a rise, that would be the greatest miracle of the country.

Surely, Mr. Baptist is not going to take a leaf out of Dr. Paul's unfortunate book—and let the whole country down. Why should he ? It's so *Easy*. There's no line of demarcation between the supernatural and the natural. Only silly guys like John Rajapakse think so.

JOHN RAJAPAKSE.

Negombo.

Mr. Rajapakse's facetious reference was to a statement made by me to the effect that faith cures are said to take place at the shrines at Kataragama and Bellanwila.

In reply to this I sent the following letter :—

159, Hill Street,
Dehiwela,
17th December, 1957.

The Editor,
The Ceylon Observer,
Lake House,
Colombo.

Dear Sir,

WAITING FOR MIRACLES !

I was greatly amused to read Mr. John Rajapakse's letter under the above caption appearing in your issue of the 14th instant. It has been said that there is no argument in the entire world against one sneer, and Mr. Rajapakse's letter is so full of sneers and innuendoes that argument becomes altogether impossible. Sneer can, of course, be met by sneer, innuendo by innuendo, but I must confess that that kind of thing is not in my line. Besides that is not what your discerning readers expect in a controversy on a serious matter such as the one carried on in your columns.

There are certain elementary canons of conduct to be observed in public controversy, and one of them is that the arguments and authorities put forward by the opponent should be countered by the party upholding a contrary point of view by citing more convincing evidence, stronger arguments and greater and more recent authorities. That is the only way to convince the readers of the Truth. Mr. Rajapakse, I must say, has failed to observe this elementary canon of public debating.

In my letter I cited two very recent works by eminent physicians on the subject of Lourdes Miracles : *Lourdes et L'illusion* by Drs. Therese and Guy Valot (1956) and *Eleven Lourdes Miracles* by Dr. D. J. West, M.B., CH.B., D.P.H. (1957), and I showed that in the light of the findings recorded in these two works, we have to be extremely wary in accepting the claims put forward by the Church on behalf of Lourdes. Mr. Rajapakse has discreetly refrained from even making a passing comment on these two books.

The following facts about Lourdes are brought to light in these two books, and were referred to in these columns by Dr. J. P. Perera and myself :—

1. That there have been only Eleven cures which have been declared miraculous by the Ecclesiastical Commission between 1937 and 1952. *That is to say, there has been less than one cure a year and* less than one cure per million pilgrims. (Drs. Valot and Dr. West).

2. That "miraculous" cures are far less frequent now than they used to be 40 or 50 years ago (Dr. Alexis Carrel) and the decrease has taken place since the establishment of the Lourdes Medical Bureau : (Drs. Valot).

3. That alleged cures of cancer, T.B., and other grave diseases of exceptional interest as recorded in Lourdes dossiers are devoid of proper scientific control, and that these records are imprecise, incomplete, unreliable, and often misleading. (Drs. Valot and Dr. West).

4. That in most cases the diagnosis had been hopelessly wrong. For example, in the case of Mlle. Gabriel Clauzel who according to Lourdes records was said to be suffering from "rheumatic spondylitis with compression of the nerve roots," and who was allegedly cured of the ailment at Lourdes on August 15th, 1943, all the symptoms showed that she was suffering from hysteria. Again, in the case of Madame Rose Martin whose disease was diagnosed as Cancer (cured in 1947) the evidence suggested that she was suffering from severe constipation and her swelling in the bowels was due to "a mass of impacted faeces" and not due to a cancerous growth. (Dr. West).

5. That among the eleven cures declared as miraculous between 1937 and 1952, there is not one that an outsider would consider self-evidently miraculous . . . and that in every one of the eleven cases a natural explanation is possible. (Dr. West).

6. That the doctors who are attached to the Lourdes Medical Bureau (a paid Catholic staff) did not display that scientific detachment and objectivity which is so very necessary in scientific investigations. In the words of Dr. West, "*The Lourdes records reveal an attitude of mind in the doctors responsible, who seem determined at all costs to avoid the obvious natural explanation.*" "*The weakness of the Lourdes doctors,*" *says Dr. West again,* "*is that, being impelled to arrive at a pre-determined goal, they cannot let themselves be carried along by the facts, but must strive to carry the facts with them.*" (Dr. West).

These are strong criticisms. Will Mr. Rajapakse meet them one by one without resorting to inane sneers and witticisms ?

Mr. Rajapakse wants me to work a miracle to order. I never claimed to be a miracle worker. All that I said was that supernormal events have taken place and still take place at all times in all climes and among all peoples. I also cited many cases on record *to prove my thesis. I am in entire agreement with Dr. Alexis Carrel when he says that*—"*miraculous cures at Lourdes or elsewhere*" *prove the existence of organic and mental processes (within us) that we do not know,*" *and that* "*science has to explore the entire field of reality*" *before attributing them to supernatural agency. However I am not prepared to apotheosize (make a god of) my ignorance (Avijja), and worship it.*

Mr. Rajapakse confuses Psychic Research with spiritualism. The two are poles apart. One is a Science and the other a Cult. Truly, it is folly to be wise where ignorance is bliss !

I wish to make a practical suggestion in this connection. Let the "Ceylon Observer" appoint a Committee of Doctors with Dr. Milroy Paul as Chairman, to select a maimed or crippled child belonging to a devout Catholic family and to certify the child's condition as incurable. Let us thereafter raise a fund by public subscription and send him to Lourdes with a Roman Catholic Priest as escort. If the child returns to Ceylon cured, then not only would we have done great good to the child, but we would have also established beyond doubt the truth of Revealed religion. I for one shall not hesitate to embrace the Roman Catholic religion—the religion of my birth, in that event. There may be others too who might join me !

Yours faithfully,

EGERTON C. BAPTIST.

As this letter did not appear in the columns of the *Ceylon Observer*, I reminded the Editor by the following letter after some days :—

159, Hill Street,
Dehiwela,
30th December, 1957.

The Editor,
The Ceylon Observer,
Lake House,
Colombo.

Dear Sir,

Dr. MILROY PAUL *vs.*
Dr. ALEXIS CARREL

With reference to my telephone conversation with you this afternoon in connection with the above controversy, I would like to invite your attention once again to my letter in reply to Mr. John Rajapakse who launced a personal attack on me in your columns some days ago. As Mr. Rajapakse accused me of suffering from writer's cramp and indulged in sevreal insinuations, I shall be grateful if you will kindly publish my reply without delay.

I quite appreciate that you have held up this letter because of the peaceful Christmas season, but now that the season is fast waning away, I shall be glad if you will kindly give publicity to my letter early.

Thanking you,

Yours faithfully,
EGERTON C. BAPTIST.

Still my letter did not appear. Then I sent the following letter under registered Cover on the 7th January, 1958 :—

Registered Post

159, Hill Street,
Dehiwela,
7th January, 1958.

The Editor,
The Ceylon Observer,
Lake House,
Colombo.

Dear Sir,

Dr. PAUL *vs* Dr. ALEXIS CARREL

I have to draw your attention to my letter dated 17th December, 1957, in reply to Mr. John Rajapakse's letter launching a personal attack on me in the columns of your paper. When my letter couched in very temperate language and without personal attacks, did not appear for some time, I telephoned your office and followed this up with another reminder. Up to date my letter has not appeared in your columns.

In view of the fact that you allowed Mr. Rajapakse to launch this personal attack on me, I think you owe an obligation to publish my reply thereto. If it is not your intention to publish my reply, please return same to me. I am enclosing an addressed stamped envelope for this purpose. I propose to ask the Editors, *Buddhist Opinion* and *The Buddhist* to publish my letter so that Buddhists will know the standard of journalism obtaining in this country today. I also observe that you have allowed one Mr. M. M. P. Gunawardena to call the Buddhists "hooligans." It is strange that when letters couched in such intemperate language are given publicity, an equal opportunity to reply in decent language is denied to the Buddhists.

Yours faithfully,
EGERTON C. BAPTIST.

I received the following reply from the Editor :—

Editorial Department Edt. 10a
Ceylon Observer

Lake House, Colombo.
Telephone : 7301.
Telegrams : Observer,
Colombo.
January 8, 1958.

Egerton C. Baptist, Esq.,
159, Hill Street,
Dehiwela.

Dear Sir,

With reference to your letter of 7th January I return herewith the stamped addressed envelope that you have sent.

It is not our practice to return rejected letters to the Editor unless they are accompanied by stamped addressed envelopes at the time of delivery.

Yours faithfully,
(Sgd.).....
Editor.

AGPV : RDP.

My letter debunking the alleged "miraculous Cures" at Lourdes has been suppressed by the *Observer*, obviously as a result of the pressure exerted by certain Roman Catholic members of the Editorial Staff. It is interesting to note in this connection that the *Sunday Observer* is now serialising a book by the Roman Catholic writer, Geoffrey Bocca, who uncritically accepts the "cures" at Lourdes as of Supernatural Origin.

NEWS AND ANNOUNCEMENTS

DONATIONS TO FORT BRANCH BUILDING FUND

	Rs. Cts.
Asia Foundation	30,000·00
Wijeyasiri Stores, Hingurakgoda	27·00
Dr. E. M. Wijerama	500·00
Mr. H. S. Gunasekere	1,000·00
Galle Gymkhana Club ..	1,000·00
Wijeyasiri Stores, Hingurakgoda	51·00
Lanka Bauddha Mandalaya ..	5,000·00
Ceylon Cold Stores, Ltd. ..	400·00
Mr. K. J. Perera	50·00
Mr. H. T. J. Wijayasiri ..	25·00
Mr. H. M. Hadapala	40·00
Mr. H. W. Amarasuriya Estate Ltd.	1,000·00
M/s. Amarasuriya	1,000·00
Henry Woodward Amarasuriya Charitable Trust ..	1,000·00
President, Rural Courts, Pitigal Korale, North and South	20·00
Wijeyasiri Stores, Hingurakgoda	57·30
Dr. and Mrs. E. M. Wijerama	1,000·00
Equipment & Construction Co., Ltd.	25·00
Warriapola Estates Co., Ltd.	240·00
Free Lanka Insurance Co., Ltd.	10,000·00
President, Rural Courts, Pitigal Korale, North and South	20·00
Mr. N. J. V. Cooray	10,000·00
P.W.D. Buddhist Association	250·00
Wijeyasiri Stores, Hingurakgoda	17·00
Don Pedrick Estates, Ltd. ..	500·00
Mr. K. P. Sumanapala ..	2,000·00
Mr. L. R. Perera	2,000·00
Mr. and Mrs. H. W. Amarasuriya	10,000·00
Forbes & Walker, Ltd. ..	200·00
Henderson & Co., Ltd. ..	75·00

NEW MEMBERS

Elected on 14.10.57 : D. N. Daluwatte, 6, Paget Road, Colombo 5.

Elected on 21.10.57: R. A. Tillekeratne, C.S.C., P.O. Box 553, Colombo.

Elected on 11.11.57: L. P. N. Perera, Dharmaraja College, Kandy; D. S. D. Senanayake, 84, Visaka Road, Gampaha; A. N. Wijerama, 842, Etul Kotte, Kotte.

Elected on 2.12.57: H. M. Gunawardene, "Wimal Paya", 485, Lake Road, Boralesgamuwa.

Elected on 23.12.57: D. S. Wickremesinghe, 748, Havelock Road, Colombo; G. Samarasinghe, 538, Alutmawatte Road, Mutwal.

Elected on 16.12.57: S. H. J. Sugunasiri, Information Dept., Senate Building, Colombo.

Elected on 21.11.57: D. S. Weerasinghe, 462, Pita Kotte, Kotte.

FLOOD RELIEF WORK

AT a Special Meeting of the Board of Management held on Saturday, the 28th December, 1957, it was unanimously decided to render all possible relief to the people in distress, as a result of floods and land slides, both in cash and kind. A sum of Rs. 2,500/- was voted from the Social Activities Fund of which Rs. 1,000/- to be sent to the Special Commissioner, National Flood Relief Fund. It was also decided to open a collecting centre for all contributions in cash and kind from members of the Association and contributions in kind from the general public, in the Association premises. Mr. V. S. Nanayakkara and Mr. Nelson Wijayanayake were appointed organising secretaries for flood relief work. The following working committee was appointed to implement these decisions :— The Hony. General Secretary, the Hony. Treasurer, Messrs. W. P. Daluwatte, E. S. Amerasinghe, T. B. Dissanayake, D. W. G. Ranasinghe, K. D. C. Goonetilleke, and R. Batuwantudave with power to co-opt any others from the members of the Association.

We thank all donors of cash, foodstuffs and clothing for their ready response to our appeal and our members and helpers for their valuable services ungrudgingly given in carrying out our programme of work.

We are also grateful to Messrs. Weerakone Bros. and the Wijaya Bus Co. for providing us with two lorries on our first visit to Anuradhapura. To the former we are specially indebted for sending their lorry fully equipped with fuel for the entire journey. To the Shell Co. of Ceylon, Ltd., and to Mr. L. R. Goonetilleke we offer our sincere thanks for providing transport to Polonnaruwa.

REPORT OF WORK DONE SO FAR

ON New Year's Day a party of 21 volunteers—10 members with 11 helpers set out on flood relief work to Anuradhapura with two lorry-loads of food and clothing out of the stock collected at our headquarters, supplemented by foodstuffs purchased by the Association.

The lorries reached Anuradhapura in the afternoon; and on contacting the G.A., N.C.P., we were requested to render relief in an area about three miles from Habarana. Owing to the lateness of the hour we were unable to commence work immediately and were compelled to stay over the night at Anuradhapura.

On the morning of the 2nd January we proceeded to the area allotted to us along with the G.A.'s Social Services Officer and made the Palugaswewa Village Committee Office and the Horiwila Government School our base depots for distribution.

The villagers of the affected areas in the vicinity were notified to come to these depots; and distribution was carried out throughout the day.

On a special request from the G.A., relief was also given to about 15 families from a hamlet on the outskirts of Habarana. We were informed by the G.A. that these families were in dire need even before the floods; and that the floods had further aggravated their pitiful plight by rendering them homeless, too. Relief to these families and to a few others from Habarana itself was doled out to them at the office of the Village Headman of Habarana.

We gathered that the affected areas are villages away from the main roads, and that they are not easily accessible. Some of those who came to us for relief, including women, informed us that they had to wade through water before they reached us. We had neither the opportunity nor the time to inspect the actual homes of those we helped. But we have no doubt that every family in the villages served by us did receive our basic rations of rice ($\frac{1}{2}$ measure per preson—approximately) and the other commodities, such as dhal, sugar, dried chillies, sprats, tea, corriander and salt, as well as some clothing for men, women and children. According to our records about 2,500 persons were served by us at Anuradhapura.

Our second visit was to Polonnaruwa. Eight members with several helpers set out in the afternoon of the 7th instant with three Van loads of food and clothing. We reached Polonnaruwa at midnight. On the following morning we contacted the D.R.O. and proceeded to a place about 20 miles away from Polonnaruwa only to find that this place had already been served by several relief parties. We had therefore to return to the town and then proceed to Parakrama Samudra Reservation area. Two base depots were established here about five miles distant from each other. The list of inmates was supplied by the Headman, Mr. K. M. H. K. Banda, and the distribution of foodstuffs and clothing was made according to this list till 7.30 p.m. No less than 1,057 persons were served with rice and other commodities as well as clothing. More liberal rations were distributed at this centre than at Anuradhapura.

The recepients of relief were from the villages of Kalahagala, Ambanganga and Dakunuwela—All coming within the Parakrama Samudra Reservation area. Two of the Vans were supplied by the Shell Co. (Ceylon), Ltd., and the third was procured for us by Mr. L. R. Goonetilleke.

The following members helped at the distribution :—

Anuradhapura.—E. S. Amerasinghe, K.D.C. Goonetilleke, Clarence Amerasinghe, J. W. Hewavitarne, D. G. Edwin de Silva, A. Pelpola, D. C. Sri Dillimuni and V. S. Nanayakkara.

Polonnaruwa.—K. D. C. Goonetilleke, R. Batuwantudawa, L. R. Goonetilleke, H. Jayasena, J. W. Hewavitarne, D. G. C. C. Weerapperuma, and P. Don Nicholas.

V. S. NANAYAKKARA,
NELSON WIJAYANAYAKE,
Organising Secretaries,
Flood Relief Committee,
Y.M.B.A., Colombo.

10-1-58.

CONTRIBUTIONS TO FLOOD RELIEF FUND

Mrs. S. S. Wijetunge, Rs. 5·00; Mrs. J. D. de Zoysa, 5·00; Sri Sudharma Sil Matha, 1·00; Mr. H. K. Wijesinghe, 1·00; Mrs. H. Ratnayake, 1·00; Mr. V. de Silva, 10·00; Mr. W. A. Perera, 2·00; Mr. H. C. Gomes, 2·00; Mr. H. P. G. Appuhamy, 1·00; Mr. D. S. D. Saipath, 1·00; Mrs. R. A. Elpinona, 1·00; Mr. K. S. W. de Abrew, 5·00; Mr. A. R. Perera, 1·00; Mr. D. S. Wickremesinghe, 5·00; Mr. A. R. Charles, 1·00; Mr. T. K. Brampy, 2·00; Mr. B. David Singho, 5·00; Mr. M. C. F. Abeykoon, 10·00; Mrs. J. Edirisuriya, 10·00; Mr. D. V. G. Jayatilleke, 10·00; Mr. D. G. Edwin de Silva, 50·00; Mr. D. G. Edwin de Silva

(Hostel A/c), 40·00 ; Mr. David Edirisinghe, 0·50; Mr. J. Malalgoda, 25·00 ; Mr. U. S. Karunaratne, 15·00 ; Mr. Alfred H. Jayasinghe, 10·00 ; Mr. H. C. Rupesinghe, 10·00 ; K. T. de Silva, 10·00 ; Mr. D. F. Samarakone, 10·00 ; Press Staff (Y.M.B.A.), 15·00 ; Mr. and Mrs. T. W. Peiris & Son, 27·00 ; Mrs. L. K. Gnanawathie, 3·00 ; Mr. E. D. R. Dharmadasa, 10·00 ; Staff Y.M.B.A., 55·00 ; Mr. G. Sediris Fernando, 5·25 ; Mr. V. Kospelawatte, 5·00 ; Mr. R. G. J. Gunasekere, 5·00 ; Mr. L. M. Karunaratne, 1·75 ; Miss S. Ratnasena, 3·00 ; Miss S. D. Gnanawathie, 1·00 ; Miss K. D. Prema Ranji, 1·00 ; Mrs. J. Alahendra, 0·50 ; Mr. A. L. Cooray, 5·00 ; Mrs. D. G. Munasinghe, 15·00 ; Mr. A. Pelpola, 10·00 ; Mr. D. H. Liyanage, 10·00 ; Mr. V. R. Nanayakkara, 25·00 ; K. D. S. Samarasinghe, 5·00 ; Mr. E. R. Goonetilleke, 5·00 ; Mr. S. T. Molligoda, 25·00 ; Dr. D. P. D. Weerasuriya, 50·00 ; Mr. J. L. Sirisena, 10·00 ; Mr. D. A. Amarasinghe, 5·00 ; Mr. L. S. P. Ameraratne, 25·00 ; Mr. Victor Coomasaru, 25·00 ; Mr. W. D. Chandrapala, 15·00 ; Mr. A. Bandaranayake, 50·00 ; Mrs. S. Abeysundere, 2·00 ; Mr. C. D. S. Siriwardene, 50·00 ; Mrs. S. Kumarage, 5·00 ; Mr. H. G. T. Appuhamy, 10·00 ; Mr. M. D. W. Jayawardene, 25·00 ; Mr. and Mrs. H. W. Amarasuriya, 1,000·00 ; Mr. P. H. Peiris, 13·15 ; Mr. H. Jayasena, 2·00 ; Mr. D. H. Jayanetti, 50·00 ; Mr. T. B. Dissanayake, 25·00 ; Mrs. K. Eugin Perera, 5·00 ; Mr. D. A. Wanaguru, 5·00 ; Mrs. E. Fonseka, 5·00 ; Mrs. B. L. Podinona, 1·00 ; Mr. H. N. D. Marthenis, 12·00 ; Mr. W. S. Hewapathirana, 3·00 ; Mr. S. D. Jinadasa, 71·55 ; G. A. N. Perera, 10·00 ; Mrs. G. G. Perera, 15·00 ; Mr. S. Weerasekere, 5·00 ; Mr. K. D. Sirisena, 2·50 ; Mr. M. T. W. Senanayake, 25·00 ; Mr. O. B. Sapin, 2·00 ; Sympathiser, 5·00 ; Mr. A. G. Dharmapriya, 10·00 ; Mr. L. P. Croos, 10·00 ; Mrs. D. P. Abeyweera, 5·00 ; Mr. L. Weerakkody, 5·00 ; Employees of Edawatte Estate, 465·00 ; Mr. C. R. Fonseka, 10·00 ; Mr. S. A. Punchimahatmaya, 5·00 ; Mr. Bernard Mendis, 50·00 ; Mr. N. R. Perera, 5·00 ; Mr. E. A. D. Atukorala, 10·00 ; Mr. D. P. Lewangama, 50·00 ; A. D. E. Sirisena, 21·00 ; Mrs. Rosalind Weerasinghe, 25·00 ; Mr. E. B. de Saram, 25·00 ; Mr. Irwin de Silva, 25·00 ; Mrs. Lakshimi Edirisinghe, 25·00 ; Mr. E. F. B. Perera, 25·00 ; Mr. P. C. Perera, 15·00 ; Mr. S. W. Nilaweera, 2·00 ; Mr. Nihal de Silva, 10·00 ; Mr. D. K. Jayasekere, 10·00 ; Mr. S. de S. Jayaratne, 10·00 ; Mud. H. S. Peiris, 10·00 ; Mrs. I. Fernando, 30·50 ; Mr. T. B. Dumbukola, 5·00 ; Mr. A. S. Amerasinghe, 10·00 ; Mr. J. W. Piyatissa, 50·00 ; Mrs. Ellen Gomes, 25·00 ; Mr. K. Dassanayake, 10·00 ; Mr. K. C. Fernando, 15·00 ; Mr. R. W. S. Karunaratne, 5·00 ; Mrs. S. M. W. P. de Silva, 50·00 ; Mrs. A. M. Bandara Menike, 2·00 ; Mrs. E. Kodituwakku, 2·00 ; Y.M.B.A. Sil Party, 1·00 ; Mrs. G. D. S. Wijesinghe, 5·00 ; Mr. D. A. S. Perera, 10·00 ; Mr. M. Madiris Appu, 3·00 ; Rev. P. Rewata, 5·00 ; S. Carline Upasikawa, 4·64 ; Mrs. S. Pemawathie, 0·50 ; Mrs. M. P. Mutumenika, 2·00 ; Mr. D. S. Wickremesinghe, 1·00 ; Mr. N. J. Liyanasuriya, 25·00 ; Mr. D. P. Simon Singho, 2·00 ; Mr. M. D. O. de Silva, 15·00 ; Mr. and Mrs. E. W. Samarasuriya, 15·00 ; Mr. D. G. Nandadeva, 2·00 ; Mr. G. S. Kariapperuma, 1·00 ; Mr. L. N. de Carolis Appuhamy, 1·50 ; Dr. G. S. C. de S. Gunasekere, 15·00 ; Mr. D. D. Dantanarayana, 10·00 ; Mr. B. R. de Silva, 50·00 ; Mr. T. A. Sethuramalingam. 11·00 ; Mr. S. Wickremesinghe, 25·00 ; Dr. K. W. Gunawardene, 20·00 ; Mrs. A. Salgado, 10·00 ; R. M. Arthanayake, 10·00 ; Mr. K. H. S. Gunatilleke, 5·00 ; Mr. D. S. Wickremesinghe, 2·00 ; Lanka Chemist, Ltd., 20·00 ; Gate-Mud. N. Wickremeratne, 10·00 ; Mr. J. D. Dharmaprema, 10·00 ; Mr. K. W. G. Perera, 15·00 ; Mrs. L. Alic Nona, 5·00 ; Mr. J. P. Wijesuriya, 50·00 ; Mr. B. A. Thomas Singho, 2·00 ; Mr. H. L. Juwanis, 2·00 ; Mr. D. Gurusinghe, 5·00 ; Mr. Upali Ratnayake, 25·00 ; Mr. D. S. Obeysekere, 10·00 ; Mr. H. L. Juwanis, 2·00 ; Mr. M. S. Salgado, 25·00 ; Mr. M. D. S. Jayasundere, 10·00 ; Mr. D. S. Henadira, 5·00 ; Mr. E. Wickremeratne, 10·00 ; Mr. K. S. W. de Abrew, 5·00 ; Mr. U. Dharmatilleke, 24·55 ; Mr. C. D. R. Wickremetunge, 5·00 ; Mrs. H. D. Jayasekere, 5·00 ; Mr. W. S. Perera, 10·00.

Total Rs. 3,550·89.

V. S. NANAYAKKARA,
NELSON WIJENAYAKE,
Organizing Secretaries.

10-1-58.

Y.M.B.A., COLOMBO

THE 60th Annual General Meeting of the Young Men's Buddhist Association (Incorporated), Colombo, will be held on Saturday, February 22, 1958, at 3.30 p.m. at the Association premises.

AGENDA

1. Notice convening the meeting.
2. Minutes
3. Annual Report and Account.
4. Election of
   (*a*) Office-bearers.
   (*b*) 7 members of the Board of Management.
5. Appointment of an Auditor.
6. Any other business.

D. L. DISSANAYAKE,
Hony. General Secretary.

All members are kindly requested to donate at least one year's membership fee to the Fort Branch Building Fund, and enrol a new member each month.

For particulars please write

Hony. General Secretary,
Y. M. B. A.,
Colombo.

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